

THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

AMELIA BLOOMER,

EDITOR AND PUBLISHER.

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NO. 4.

GO AHEAD!

BY G. W. LIGHT.

When your plans of life are clear,
Go ahead;
But, no faster than you brains;
Haste is always in the rear;
If dame Prudence have the reins,
Go ahead.

Do not ask too broad a test;
Go ahead;
Lagging never clears the sight;
When you do your duty best,
You will best know what is right,
Go ahead.

Never doubt a righteous cause;
Go ahead;
Throw yourself completely in;
Conscience shaping all your laws,
Manfully through thick and thin,
Go ahead.

Do not ask who'll go with you;
Go ahead.
Numbers! spurn the coward's plea!
If there be but one or two,
Single handed, though it be,
Go ahead.

Though before you mountains rise,
Go ahead;
Scale them? certainly you can!
Let them proudly dare the skies—
What are mountains to a MAN!
Go ahead.

Though fierce waters round you dash,
Go ahead.
Let no hardship baffle you;
Though the heavens roar and flash,
Still, undaunted, firm and true,
Go ahead;

Heed not Mammon's golden bell;
Go ahead;
Make no compromise with sin;
Tell the serpent he looks well,
But you cannot let him in.
Go ahead.

Better days are drawing nigh;
Go ahead;
Making Duty all your pride,
You must prosper live or die,
For all Heaven's on your side,
Go ahead.

A man of cultivated mind can converse with a picture, and find an agreeable companion in a statue.

The virtue of prosperity is temperance; the virtue of adversity is fortitude.

LOVE'S ECLIPSES.

Sweet Marion Linvale! She was the gentlest, dearest, best beloved of old and young in our pleasant village of Alderton. No one was so great a favorite with the children as Marion. She could scarcely stir abroad without having two or three sunny-haired little ones attendant, like graces, on her footsteps. And she loved the dear young creatures as tenderly as if she had been an angel, and they the objects of her special care. Marion was beautiful. Beautiful, not as a Hebe, but spiritually beautiful, if I may so speak. In person, she was rather below the middle stature, but delicately and symmetrically made. Her countenance did not strike you at first; still, few looked at her who did not turn almost involuntarily, to look again, for the very soul of goodness was in her gentle face, and looked from her blue and heavenly eyes. Yes, all loved Marion Linvale, for no one could help loving her. But, there was one who loved her with a more ardent passion than the rest, and that was Mark Wilford, a gay-hearted, high-spirited young man. He was the eldest son of Judge Wilford. To many it was a cause of wonder that Marion should yield her heart to the fascinations of one like Wilford, so opposite in character in every particular. But, Love rarely regards metes and bounds which the wisest mark out for him.

Mark, after passing through College, was sent to Boston by his father to study law with an eminent counsellor in that city. Here his social feelings soon drew him into the society of young men as fond of pleasure as himself, and he led, from the beginning, rather a free life. Six months after leaving Alderton for Boston, he returned, and on the same day called over to see Marion. There was something in the appearance of Mark that affected the pure-hearted maiden with pain the moment she looked at him; and, when he bent close to kiss her, and breathed in her face the odor of brandy was so strong that it produced a momentary sickness. When they parted, after a brief meeting, Marion went quietly up to her chamber, and, after closing the door, sat down and wept silently.

On the next day Mark came over for Marion in his father's Rockaway, and insisted on her riding out with him. She did not wish to go, yet was not prepared to decline the invitation. The brief debate in her mind was decided in favor of the young man's request. About a mile from Alderton stands a public house, much frequented by pleasure parties from the village. Out to this Mark Wilford drove, and, alighting, walked with Marion into the beautiful garden laid out for the accommodation of visitors. Entering one of the arbors, he called to a servant, and ordered refreshments, naming, particularly, a bottle of wine. Already he had been drinking enough to give his spirits an unusual degree of volatility; a fact perceived by Marion, much to her grief, soon after they commenced their ride.

"No, not wine, Mark," said she quickly, speaking from an impulse of the moment.

"Why not? Yes, wine; a bottle of your best pale sherry."

The servant girl departed, and Mark turned to Marion with light and jesting words. His eyes were not clear enough to look through the gentle smile she had forced to her face, and see the sadness that was beneath.

Soon the refreshments came, and Mark's first act was to fill a glass of wine and offer it to Marion. But she drew back and said, No.

"Then I will drink two glasses for every one I would have taken—one for you and one for myself, alternately," he replied gaily, and raising the glass to his lips, emptied it in a breath. A second and third glass followed, and then perceiving the deep sadness that was veiling the face of the sweet girl, he drew his arm around her and commenced singing the words of Moore:—

"Nay tell me not, dear, that the goblet drowns
One charm of feeling and fond regret;
Believe me, a few of thy angry frowns
Are all I have sunk in its bright waves yet.
Ne'er hath a beam
Been lost in the stream
That ever was shed from thy form or soul;
That spell of those eyes,
The balm of thy sighs,
Still float on the surface, and hallow my bowl.
Then fancy not, dearest, that wine can steal
One blissful dream of the heart from me:
Like founts that awaken the pilgrim's zeal,
The bowl but brightens my love for thee."

Marion listened till he was done, shrinking farther and farther from him, while the shadows deepened on her heart as love's eclipse began.

"Take me back, Mark," said she, rising, as he finished the drinking song. And she spoke in a voice that half sobered the young man, and caused him to return the glass he was about lifting from the table.

"And do you really wish to go home?" he asked.

"Yes, Mark. Take me back, I must go back at once."

Not a word more was said. Marion moved away from the arbor, and Mark walked silently by her side. Brief were the sentences they uttered as they rode back to the village. And when they parted at Marion's door, it was in silence.

Whether Mark was angry or not, Marion did not know. Indeed, she did not think of that. He was changed, and she felt an inward shrinking from him. Love's light was suddenly eclipsed.

Mark did not visit Marion again during his stay of a week in Alderton. Shame, rather than anger, kept him away; for he understood clearly the meaning of her sudden shrinking from him when he sung the drinking song, the words of which, when he thought of them in his sober state, he saw to be far different from those he should address to her.

A year afterwards, Mark Wilford stood above a grassy hillock in the grave-yard at Alderton.—Beneath reposed all that was mortal of Marion Linvale. Tears were in his eyes and sadness in his heart; for the form of Marion was before him, as love's eclipse fell upon her gentle spirit, and she turned from him in the vine-wreathed arbor.

A long sigh fluttered up from the breast of the young man, and he turned and walked slowly away. [Sons of Temperance Offering.]

For The Lily.

LETTER FROM MRS. GAGE.

DEAR MRS. BLOOMER:—I have had my own spirit so cheered by the newspaper accounts of the temperance excitement through the land—of the uprising of the people in their strength, in this great and good cause, that I feel impressed (as the clairvoyants say) to speak my joy of heart through the columns of "The Lily." Our State Legislature is being flooded with petitions for a law similar to the Maine law. Men, women and children are crying aloud for the annihilation of the awful traffic.

Public opinion is a sleepy thing, and seldom arouses to the evils of its own creating until they become too grievous and heavy to be borne. But when once it is aroused, fully awakened,—when it sees, and hears, and feels the outrages committed upon society, it seldom falls asleep again till they are righted. It cannot be that such an unmitigated evil as *Intemperance* can be allowed much longer to curse us with its wantonness, or to revel in its own uncontrolled might of passion. The friends of reform may be defeated again and again, but they will gain new force and strength by every defeat; and so sure as God liveth so surely will the right prevail, and the sorrowing children of humanity yet shout the song of victory over the release of the weak and oppressed ones; the victims of man's cupidity and wrong.

Our rum-sellers swell with indignation, and grow red in the face with excitement while they harangue the gaping multitude in the streets, upon the corners, or in their own appropriate sanctuaries the bar-rooms, about their rights. *Their rights!* as if a man could have a right to sell poison to his neighbor—a slow poison that will sap the very foundations of life, destroy the intellect, brutalize the feelings, waste the substance, break the hearts of wives, and beggar children. And the evil does not stop here—not within the home circle is the curse expended. No, it goes out among neighbors and friends into every minute ramification of society, extending down from generation to generation, verifying that immutable law "the sins of the fathers shall be visited upon the children." And yet public opinion has not only sanctioned all this, but the law in its might and power has proclaimed it right, and given to men its special protection to do the "accursed thing."

This is no over-wrought picture. The picture of the drunkard and his horrid deeds cannot be over-wrought. No painting can reach the reality. It is but a few days since a tale was told me, full of woe.

Twenty years ago there lived in a neighboring village a wealthy tavern-keeper who sold spirituous liquors. He stood among his neighbors as a man of stern worth and integrity of character; and people would as soon have found fault with him for going to church, as for selling his gill at the bar. His wife was a member of the church. He had a family—his boys grew up to manhood with the daily temptation to drink. How could they know it was wrong? Did not the bread that they eat come from their father's bar? Were not their school bills paid by the drunkard's sins?—their very bible, hymn-books, and pew-rent paid by the price of woman's tears and children's suffering? Where was the boasted influence of their christian mother? Alas! where woman's influence is too often found, merged in the will of her husband. She saw, she felt, but she dared not tell her boys that their father's trade was the

trade of a demon. He commanded her, and as taught by her pastor, she submitted her conscience to his keeping, and meekly said, "he knows best."

Years passed on—his three sons became drunkards. The oldest was a fine looking man and bade fair to do well in the world. At twenty-one, before he had given up to the temptation which his father had set before him, he married a delicate, gentle, lovely creature—vowing before God and man to love, cherish and protect her. Let us see how well he has lived out the vows of his early manhood. His wife is now in the home of a stranger, lying upon the bed of consumption—fading, dying from day to day, her only disease "a broken heart." Mortification, cruelty, want and toil, have sapped the foundation of life. Groaning in agony of spirit over seven little ones, the oldest but thirteen years, who must in a few days be left without a mother's love or fostering care to the cold charities of the world. And he—the husband and the father still—while his wife is thus dying walks the streets a staggering, bloated drunkard. His father, who earned his wealth by making drunkards of other men's children, will not lend a helping hand to save his own grand-children from starvation. The citizen and statesman who helped make the law that makes the sale of poisonous drinks honorable, sees all this suffering and sorrow but lifts no hand to stay the wrong. The clergyman, under whose ministrations he sat during his early years, and who "broke the bread and gave the wine" to his mother, and taught morality to his rum-selling parents, raises no loud voice of warning among his church or flock. Now, when public opinion calls for it, he cries out feebly against it, and yet, and yet the drunken son, the drunken father, the drunken husband, the drunken citizen, drinks on—and society lets him. Would they thus stand still and see him kill himself and family by cutting their throats? No! The very men who have helped to make him the murderer of himself and wife by sanctioning the use of strong drink, would rush to the rescue with earnest horror if they were to see his hand raised to strike the blow that should end his own misery and degradation.

But, Mrs. Bloomer, I think I hear some one whispering, "Why, Aunt Fanny, your tale of horror is no tale at all. We have twenty just such cases in our town, and some a great deal worse." Ah! have you indeed! I know it full well.

Aye, twenty cases of sin, and crime and shame, and degradation, and death, and orphanage, and beggary! And yet what are you doing? Are you talking, striving, working day by day, fair lady, against this awful wrong—this wrong that falls with crushing torture upon the hearts of women and children? If woman has the power, as men sometimes tell us, of making the moral atmosphere in which she lives, then is she responsible for all this, and upon her efforts hang the fate of this great question.

But I, for one, am no believer in the omnipotent power of woman to wield and govern public opinion. In the parlor, the drawing-room, where she is acknowledged as the queen, she no doubt holds a powerful influence—an influence so strong that her husband or son (sometimes) throws down his cigar ere he enters her presence and shrinks from indulging in a dram before her face and eyes. An influence so strong that when they meet together—these lords of creation with their mothers, wives and daughters—at the social party, the gentlemen not only partake of all the refreshments provided for the ladies and enter into all that interests or adds to their comfort, but they must have an extra room provided—a sanctum where woman must not enter—where they may retire for an hour or two to smoke, drink and chew, and gratify those nobler faculties of their nobler natures, which woman's intellectuality may not reach.

Woman, in what is called her own appropriate sphere, has power and influence, and the effect of that power and influence can never be measured

or known. But out of that sphere it loses its effect; and the man who feels that woman is incapable of taking any part in life beyond the home circle will set at naught her influence elsewhere, and even within its holy precincts, and too often outrage all her finer feelings of decency and propriety, and trample upon her womanly perceptions of right and duty.

Woman must cease to be the frail dependent, ere she can be the bold counsellor of man. She must put forth her energies with firm resolve, take hold of life's great duties with a fearless hand, and show to those who have ever been the most active workers upon the great wall of division between the sexes, that she has a heart to feel, a head to plan, and hands and nerve to execute her part in the great work of reform both at home and abroad. Come out, then, oh! my sisters, from the quiet sheltered nooks of domestic life, and with uplifted hands plead for the annihilation of that fearful demon Intemperance, who, so long as he shall have life among us, will lay his fell grasp with the most fearful torture, upon woman's heart and woman's soul. Join hands with man, every one of you—beg, pray, plead, warn and admonish—aye, spurn if need be, but fail not, faint not, shrink not till the work is done, "and the blessing of them that are ready to perish will be upon you."

But dear Mrs. Bloomer I did not mean to read off such a lecture when I began, but only to shout my joy to you across the hills in the hope of the good time coming. The Lily cheers me, too, monthly, with its strong appeals to right and reason. "SEXES" deserves the warm thanks of every woman for his earnest efforts in behalf of her sex; and Mrs. STANTON shows us that we are not without a fearless champion for our rights. They, BLANCHE, yourself, and many others are ever welcome to the fireside of Mount Airy, and will never fail to receive a cordial greeting from

AUNT FANNY.

Written for The Lily.

THE NEW DRESS.

Why do not the women put it on? All the reasons given can be summed up under two heads.

1st. It is not the Fashion!! To hear people talk of the fashions, one would think they were as fixed as the laws of the Medes and Persians—that they were all got up by some sovereign power, with peculiar reference to the comfort and beauty of the race; when the fact is, they are ever varying—the device, generally, of an individual, to conceal some special deformity, or set off some peculiar charm. There is great tyranny in this idea of an universal dress. Only look at the difference in the face, form and manners of those around you, and is it not fair to infer that a different style of dress would become each? Why should I, a short woman, with a short plump arm, destroy the proportions of my figure by wearing a great flowing sleeve, and a bag of an undersleeve, because some tall thin woman, with an endless arm must resort to some such conceit, to break up the monotony of its length? Why should I cover my ears with my hair, because the Duchess of R. slit her's down by wearing heavy ear-rings, and must cover them to hide the deformity? Why must I wear a *tournour*, a thing so vulgar in fact, and in idea, because my Lady V. wears one to conceal a great wen, growing in the centre of her back?—Why should I trail my clothes upon the ground because royal fools, having no true dignity or nobility in themselves, impose upon an ignorant populace by the show of it, with their lofty plumes, jewelled crowns, and trails of rich brocade.—Suppose we should hear of some Chinese mother, who being convinced of the folly and cruelty of compressing her daughter's feet, had suffered them to grow, and left them to use their powers of locomotion naturally and freely, in the Celestial Empire, in spite of ridicule and odium. If in reply to the question, "why do you make

yourself ridiculous by such a course? why not do as others do? if all the women would let their feet grow, why then, of course it would be a great blessing to them, but it is absurd for one to stand up alone to change a long established fashion. It seems to me you wear the crown of martyrdom for a very small matter. I do not see but the women get on very well with the small feet. A large foot is a masculine appendage, pray do not ape the men"—suppose the Chinese mother should say, "this fashion is cruel, wicked and unnatural, that so cramps the energies of woman, and trammels all her movements, has already existed long enough. Shall my countrywomen always suffer this outrage, because no one has the heroism to stand up alone, and say this shall not be? Evils can never be remedied by a supine endurance of them. Shall I who see the truth neither proclaim it, nor live it, because the mass are not ready to go with me? No; I am willing to encounter a life long of ridicule and rebuke, if the blessing of free powers of locomotion can be gained thereby, for those who come after me—for my children, who are dearer to me than my own ease and comfort—yea, than life itself." Who would not admire the noble independence, the lofty self-sacrifice, the straight forward common sense of the Chinese mother? And why should we not ourselves be, what we so much admire in story and in song? Are there no evils from which American mothers would fain shield their daughters? Shall we through fear of ridicule, sail on with the multitude, doing no good work for those who come after us, whilst we are in the full enjoyment of blessings won for us by the heroes of the past?

2d. The long dress and bodice is most graceful. Let us see. Do you mean the woman moves with more grace with her vital organs all pinched into the smallest possible compass, with her legs and feet bound together in triple mail of cotton wool and silk? Does she walk, run, climb, get in and out of a carriage, go up and down stairs with more grace? Certainly not. Two elements essential to grace are wanting in all her movements, namely, ease and freedom. It is not the woman, but the drapery that strikes you as more graceful. A long, full, flowing skirt, certainly hangs more gracefully than a short one; but does woman crave no higher destiny than to be a mere frame work on which to hang rich fabrics to show them off to the best advantage?—Are not the free easy motions of the woman herself, more beautiful than the flowing of her drapery? Just veil the exquisitely harmonious motions of yonder danseuse, in drapery of the softest folds and richest shades, and tell me, in the mazes of that mystic dance is she as beautiful as when her limbs were free?

The most you can say of the long skirt is, it conceals ugly feet, crooked legs, and awkward attitudes. But we look upon these things as diseases, unnatural conditions. It is the violation of some law that makes people crooked and ugly, and some false state of mind that makes them awkward; therefore in getting up a proper dress for the healthy and well formed, we cannot make provision for the blind, the maim, and the halt. I know one lady who has put on the short dress, who in the long one was always awkward. She made it a point to fall in and out of a carriage, seemed to walk with a painful consciousness of insecurity, a dread uncertainty as to where her next step would lead her. Her legs seemingly refused to make any compromises with her petticoats, hence she was continually assuming the horizontal position when the perpendicular would have been much more becoming. Now her whole appearance is really graceful. She walks off with a dignified, majestic step, apparently as joyous and free as some poor captive who has just cast off his ball and chain. E. C. S.

Several communications designed for this number are unavoidably crowded out. Some of them shall appear next month.

Written for The Lily.

IF YOU WOULD HAVE FREEDOM, STRIKE FOR IT.

"They are unworthy of freedom who do not strike for it," said Washington. This truth was burned into the souls of the men and women of the Revolution, and braced their arms and nerved their hearts in the day of peril and of suffering. They did well in their generation and achieved for themselves and for the world, the greatest victory that had yet been achieved,—a victory over the despotism of sovereigns on the one hand, and over the popular opinion of the world on the other, by establishing a Republic based upon the great principles of liberty and equality, for half the human race. Is it too much to say that a greater Revolution is now pending? Shall I adopt the language of the Father of our country, and in view of this Revolution, say to the women of America, "They are unworthy of freedom who do not strike for it." Nay, my sisters, but I do say we are unworthy of freedom if we do not labor and suffer for its attainment. The John Baptist Revolution has passed away. It teemed with anathemas and threats, and sounds of the war trumpet, with the "confused noise of the warrior and garments rolled in blood." Shall it not be succeeded by another Revolution, that breathes truth in the soft notes of mercy, and of love for man and for woman, as one great whole, the pulsations of whose hearts are destined to be as harmonious as the sounds which zephyr draws from the Eolian harp? The revolution I now plead for is a revolution that will not bless one half of the human family only. It will spread its panoply of love over all mankind, and secure to woman also, those inalienable rights, which are the gift of God, and when enjoyed by ALL, will work out for ALL a far more exceeding weight of glory than the Revolution of '76.

Too many of those who are engaged in the present reform, seem to suppose that the great work we have to do, is to look to our fathers and brothers for help, and accept it when they grant it. True, we need their aid. To work efficiently and harmoniously, we must work together; but on woman rests the responsibility of elevating woman. The time has passed by when her most effective weapons were tears, and sighs and bended knees. To these, man has rarely been insensible. The helpless babe has never stretched its arms to him for protection; but it has found a nestling place in man's great heart. To him has woman seldom raised the supplicating eye in vain. Even the stern and vengeful Coriolanus, rejecting with disdain the embassies of the Roman Senate, and even of the priests, when he saw his mother and his wife approaching, ordered the victors to lower their faces, as a mark of his reverence for them, and although he could and would without a pang have trampled over the dead bodies of thousands to enter Rome as a conqueror, yet his haughty spirit quailed, and his stern heart melted, when his mother exclaimed, "My son, if you enter Rome as her master, it must be over the corpse of your mother." Coriolanus raised her from the ground, and said, "You have prevailed."

As long as woman used such means to gain her end, she proclaimed her inability to help herself,—her need of the strong arm and the brave heart of man to shelter and protect her. Incapable of framing laws for her own government it naturally and necessarily devolved on those whose intellect was more developed, and whose physical powers had placed them in the position of superiors. But in the progress of the race, woman begins to feel, that although she always has been, and probably always will be inferior to man in physical endowments, yet that she has moral and intellectual gifts now sufficiently developed to qualify her for a loftier position in society.—She feels that instead of approaching man with sighs, and tears, and supplications, she must do it by reasoning, by argument, by the force of moral truth, that he, as well as she, has progress-

ed, and that his intellectual and spiritual nature will appreciate the truths she utters, as easily as his sensuous nature formerly understood her sorrows and her entreaties. She feels that physical force is no longer to control the destiny of man; that those qualities with which she has been endowed as a moral and intellectual being, are the qualities which are now needed to help her brethren to fulfil their mission. We have long enough stood idle. Horace Mann says, "a man must marry a dozen women, to get one worthy the name of wife." Well, be it so; I have no disposition to break a lance about our deficiencies. Let us rather concentrate our energies to remedy them, and to make ourselves what we are designed to be—co-laborers in the development of the race.

The law of progress is proclaimed by every page of human history, and whether we aid or retard the work, it still goes on, and they only are losers who oppose its progress. Let woman appeal to Legislative and Ecclesiastical bodies, as well as to Medical Colleges, setting forth the injury inflicted on humanity by the present laws and rules. Let her go herself before those public bodies, and set forth the difficulties under which she labors, the disabilities which are imposed upon her, the injustice of taxation without representation, and of not permitting her to be tried by a jury of her peers. It is objected to this last innovation, that if women sat as jurors, the sentences on woman would be less lenient than they now are. I shall not dispute this; time only can settle it. But admitting that it is so—that the sexes are more merciful to each other than to themselves, then so much greater the reason for woman to share the toil and the responsibility of jurorship. Let there be an interchange of good offices, that men may experience from them the mercy they have failed to find in man. Woman has a deep, intuitive, divine sense of justice, and she has a power of endurance, of quiet fortitude in bearing fatigue, hunger, thirst and sleeplessness, at least equal to man. Or if she has not, a superior education, by giving her habits of close attention and continued concentration of mind, will qualify her for the responsibility of jurorship. Of this I am very certain, if woman is not capable of fulfilling the duties of that post, she will not be elevated to it, or, if elevated, will soon vacate it. Character and ability, like water, will find their level as a general fact; and this accounts for the present position of woman. She is just beginning to realize her wealth of mind, and moral power. SARAH M. GRIMKE.

GLEASON'S PICTORIAL.—This beautifully printed and elegantly illustrated Pictorial continues to bear away the palm from all competitors. All those who delight in the beautiful in art should secure a copy.

GRAHAM'S MAGAZINE, is always good. The number for April abounds in a great variety of choice reading, and beautiful engravings.

THE PHRENOLOGICAL JOURNAL for April is full of good things, and a great variety of them.

THE HYDROPATHIC ENCYCLOPEDIA is now completed in two handsome volumes, containing nearly one thousand well illustrated pages. It embraces Outlines of Anatomy; Physiology of the Human Body; Hygienic Agencies, and the Preservation of Health; Dietetics and Hydro-pathic Cookery; Theory and Practice of Water Treatment, &c., &c. By R. T. TRAILL, M. D. Price \$2.50. FOWLER & WELLS, Publishers, 131 Nassau St., New York.

A UNION of the D. of T. was instituted at Moreland Chemung Co., Feb. 11th. A Sister writes that they organized with 16 members, and with strong faith move into the line—their watchword—onward! [Cay. Chief.]

THE DEMOCRATIC REVIEW ON WOMAN'S RIGHTS—NO. 1.

The February number of this Journal contains what was evidently meant to be a severe reprimand to Dr. Dewey for having, in a recent lecture in the city of New York, pronounced the advice of the Apostle, counselling to the wife submission to the husband, a regulation fit only for a dark age; and it avails itself of the opportunity to promulgate its own sentiments on the subject of woman's rights.

Assuming, as this Journal does, to be a prominent and leading light—a cloud by day and a pillar of fire by night to Democratic truth; to be independent of selfish views and uninfluenced by error because it is old; in short, to use nearly its own language, be capable of a forward movement without any propulsion in the rear, we had a right to expect very strong and substantial reasons for such exceptions. On the contrary, with the stupid infatuation which belongs to bigotry, it assumes to start with a position utterly and directly at war with the intended scope of the whole article. Every individual of common sense, or common understanding, with Webster's dictionary before him, would have no doubt that Dr. Dewey meant by "submission," the act of yielding to power, or authority; the duty of subjection to the will of command; and that it was in this sense that he pronounced its applicability to the wife's obligations toward her husband, to be a regulation fit only for a dark age. And the Review not only virtually concurs in its correctness, but labors to prove it. This is the language, "though to the wives it is said, 'submit yourselves,' yet we can neither recall nor find any passage in the Bible where the husband is told to command the wife. On the contrary, the government of the husband is only recognised as a government of love and protection." The most limited intellect can understand that "submission" to one who has no right to command, is no submission at all; and "a government of love and protection," without any power to enforce, or even right to require obedience, is no government at all. According to its own interpretation of the term, it means by "submission" only that kind of acquiescence in the feelings, and compliance with the wishes, which the most intimate and confidential friends always owe to each other; and by "government," the social right in each to expect such acquiescence and compliance of the other. With such an understanding, the Review need have no collision with "the Woman's Rights agitation," as it pleases to call it, nor was there any obvious necessity for scolding Dr. Dewey.

After having yielded what appears to be the only possible basis of complaint, it gathers itself up for further conflict on a proposition as follows: "The union of the two principles, of reverence in the wife, of affectionate guardianship in the husband, seems to us to give to the relationship an elevated moral beauty worthy of the Creator's Constitution—worthy of the wisdom of God." Stripped of its declamation and expressed in plain terms, it is simply this, that the Creator has established two distinct rules for the government of the parties to the marriage relation, imposing on each respectively obligations of an entirely different character; and that the Review fully approved of the wisdom and propriety of the Creator's arrangement. The latter we have no right to question, but when we come to the assumed arrangement of the two principles, it can be no transgression on the score of manners, to require some evidence of such an order in the "Creator's Constitution," beyond the simple assertion which we have. We are authorised to presume that even the Review could "neither recall nor find any passage in the Bible," which sanctions its assumption, otherwise its Democratic readers would have had the benefit of its recollection or discovery. On the contrary, it might have recalled, or readily found a passage written by Paul to the Corinthians, in answer to an express request for instructions as to what the general rule of

conduct of the respective parties to the marriage relation should be, not only foreign to its assumption, but which utterly precludes it. It is this: "Let the husband render unto his wife due benevolence, and likewise also the wife unto the husband." The fact that Paul was called upon to prescribe the general rule of conduct, independent of all municipal regulations, adds much to its force and meaning as authority, and leaves no room for doubt, that he intended to prescribe the Christian rule as being only a complete reciprocity of good will, kindness, charity and love between the parties;—a mutual disposition to make each other happy.

Further, we have the authority of the Review itself to reject its assumption. Unless it has also used the word "reverence" with a reckless disregard of its meaning, we are to understand by it, fear, mingled with respect and esteem. If its own assumption be correct, that the husband has no right to command, what has the wife to fear of the husband, more than he has of her? We all agree, that they should respect, esteem and love each other; but what shall they fear of each other?

The Review, after circling twice and finding itself no nearer the chase than when it started, then assumes the prelate and in one general, sweeping denunciation, consigns all womankind to hopeless servitude for Christ's sake. Hear it: "The whole order of Christianity, its constitution, we may say, is based on the relations of the conjugal ordinance. When we level up the woman, we mean, take her out of the establishment of God's arrangement, we level down man; and we level down Christ."

The records of infidelity will be searched in vain to find the equal of this in folly, stupidity, malignity and blasphemy. The Christian world must be surprised to learn that "the whole order" of its religion, "its Constitution," is founded on the debasement of woman; that her elevation on the one hand, and the dignity of man and the majesty of Christ on the other, cannot co-exist; that as it desires to extend and increase the benign influence of the Christian religion, it must level down woman and keep her leveled down; and the more it levels her down, it levels up man; and levels up Christ. For if the proposition of the Review be true as to the leveling process, the converse of it is also true; and as one of its consequences, if we would see the dignity of man in all its possible development; and the kingdom of Christ flourishing in all its possible earthly glory, we must look where the woman is companioned only with the dray-horse and the braying ass.

Contrast the condition of woman with what it was eighteen hundred years ago; her condition in Christian, with her condition in heathen countries; compare the general state of the world, the different periods and different portions, one with the other, and we can see this doctrine of the Review stand out in high relief, a monstrosity, leaving us to wonder, whether its author was a man, or a monster; and knew less of the world, or of the principles and practical workings of the Christian religion.

Of one thing we may feel certain; it is not the voice of the present, but the galvanised echo of a darker age. The Christian religion, unlike all others, is based on no personal distinctions, creates none, feeds none, cherishes none, acknowledges none, knows none. Its fundamental principles, of doing as we would be done by, of loving our neighbor as ourselves, could they be practised with a perfect intelligence and fidelity, would create a republic as free from political castes and social distinctions as the great republic of dust and ashes.

SEN EX.

Franklin said, "When I see a house well furnished with books and newspapers, there I see intelligent and well informed children—but if there are no books or papers, the children are ignorant if not profligate."

Written for The Lily.

LETTERS TO MOTHERS—NO. 4.

Women--Babies--Mrs. Swisshelm.

It is an old saying that two of a trade never can agree, and it seems true even in letter writing. Behold, Mrs. Swisshelm and I have each commenced a series of letters to mothers, and two important points of difference have already appeared in our physiological faith. One is, that the mother's duties begin at the birth of her child. The other, that an infant needs support from bandages, from the hips to the arms, until it is a year old, to prevent hernia and crooked spine!

As to the first, I know that LOCKE, the metaphysician, and many other wise ones, affirm that a child comes into the world like a blank piece of paper; then the first hieroglyphics are inscribed thereon—then are made the first impressions for good or for ill. But observation, experience and the testimony of all intelligent physiologists, goes to prove that the character of mind and body are stamped long before that period. There is a perfect analogy between matter and mind, and the striking resemblance in parent and child in external appearance, seen even at birth, has a corresponding internal resemblance, which, when developed, is equally marked. 'Then what,' say you, 'occasions the difference in children of the same family?' Why, the different states of mind in which the parents are at various times—the mother, of course, always exerting a more direct influence than the father possibly can. If, then, the spiritual impress be given long before the child has a visible existence—and this fact can be proved beyond all doubt—let woman ponder well the part she has to perform in the elevation and regeneration of her race.

The laws of mind are as immutable as those of matter. If a mother would have her children strong and vigorous in body, she must be so,—if she would have them noble, and virtuous in mind, she must be so. If a mother, during pregnancy, occupies her mind, as well as her hands, all the time with trifles,—if all her thoughts centre on her house—making puddings and gravies, mending old pantaloons, hemming dish towels and saving bits of grease and ends of candles; or a little more refined, working in worsted, embroidering muslin, or gossiping genteelly of births, deaths and marriages, or of the domestic arrangements of the Jones's and the Smiths, depend upon it, her future son will be neither a Bacon, a Newton, a Milton or a Howard. One ceases to wonder at the low tastes, animal excesses and physical deformity of our men, in reflecting on the mental vacuity and hopeless folly of our women. It seems a vain effort to try to interest the mass of women in any question or subject of importance. As an instance of this, we have just had here a course of lectures on Physiology delivered by a woman, expressly for women. The lecturer, Mrs. Jones, understood her subject thoroughly, had a most pleasing address, and a good command of language. Although she spoke on points of the highest importance to woman's health and happiness, yet with a vigilant committee at work for days, we could not get fifty women, out of a population of over three thousand, to attend the course. This shows the want of interest that woman has in anything useful or substantial. There would be no difficulty in getting them out in mass, to a silly tea-drink, to stand in a corner, or sit against the wall for three or four hours on the stretch,—but to listen one mortal hour to a lecture on the circulation of the blood!! why,—what pattern-housekeeper could stand that?

But to return to Mrs. Swisshelm and the babies. Alas! how faithfully have I preached for this dozen years against bandages on the tender frames of infants! What a war I have waged on pins, and the opinions of venerable nurses!—how have I expounded and propounded to mothers and doctors, with "COMBE ON INFANCY" in one hand, and DR. SHEW in the other!—through what tribula-

THE LILY.

SENECA FALLS, N. Y., APRIL, 1852.

TEMPERANCE AND ANTI-TEMPERANCE AT THE POLLS.

We learn from our exchanges that the question of temperance and anti-temperance was the ruling principle that governed the elections in most sections this spring, and we are happy to know that in very many cases temperance ruled the day. In our town both parties nominated temperance men, with the exception of Supervisor; for this office one party put a manufacturer and the other a retailer of intoxicating drinks upon their ticket. Our temperance men showed their preference for the retailer by getting up a third ticket with his name upon it, and thereby electing him to office. We are considerable of a politician but we do not understand the tricks of temperance men at the late election. If the candidates of both parties were temperance men we cannot see the necessity of a third ticket; if both tickets had one objectionable man upon them, one being a manufacturer and the other a retailer of strong drink, we cannot see how a consistent temperance man could vote for either; but if they chose to do so it is a mystery to us why they could not vote for them as they stood upon party tickets, instead of making a flourish about getting up a *temperance ticket* and then after all putting one of the same objectionable men at the head of it. With the exception of Supervisor, both tickets were well enough; then surely all that was necessary for a consistent temperance man was to strike off the liquor dealer and substitute a temperance man. Our temperance men have subjected themselves to much odium and ridicule by getting up a *temperance ticket* with a *vender of intoxicating drinks at the head of it*. Even during the election it is said men were drinking freely at his recess.

The excuse made by the temperance men who took part in this act, we are told, is that the vender was the least exceptionable man of the two, that he was opposed to granting tavern licenses and had signed the petition for the Maine Law. We are ready to admit the truth of all this, yet it does not explain the necessity of putting him upon a *third ticket*, got up avowedly as a *temperance ticket*. Why not vote for him as he stood upon the party ticket, instead of making themselves subjects for ridicule and censure by declaring for temperance and then leading off with a liquor dealer? The necessity for this may all be clear to voters, but we who are denied our right to vote, are quite in the dark on this subject.

THE TEETH.—We are surprised that so many of our people go abroad to get operations performed upon their teeth while we have so good a dentist at home. LAZALERE is a small man, but he has fully proved that it is not the largest physical frame that makes the largest man, *scientifically*. His work will compare favorably with much that has been done for our citizens abroad; and indeed take the premium over it. If you do not believe it, call and compare 'plates' with us. We do not hesitate to recommend his work to all who are under the necessity of substituting artificial teeth for natural ones.

tion have I kept my four stout boys under the sceptre of Dame Nature—continually warding off miut teas, bandages, pins, hot air, hot water, and calomel!!—and now lo! and behold! in 1852,—when hundreds of babies have actually been emancipated from the time-honored bandage, and rescued from the points of pins—out comes Mrs. Swisshelm with her vigorous pen, great influence, and long experience! (for has she not been a mother full *sixty days*?) to antidote all we have accomplished—to doom these helpless innocents to the stocks again. Now this is *too cruel*!

Mrs. S. is mistaken in supposing the bandage is necessary as a support; its only use is to protect the navel, for a few days, until it is healed. The fact that the bones of the infant are soft, very yielding, and easily bent, shows us how dangerous must be the slightest pressure. No matter for old customs—let us use our reason. If all the babies from the time of Noah down to Millard Fillmore, have been bandaged, and then set up on end, that is no reason why yours and mine should not be kept in the horizontal position, with all their clothing loose and free about them.

But as my letter is already too long, I will finish with a short extract from Combe on this point:

"It is an erroneous notion that the bowels require support, to prevent their protrusion. In the new-born infant, as may be easily seen by inspection, breathing is carried on chiefly by the rising and falling of the diaphragm, accompanied by rising and sinking of the abdomen or belly, and not nearly so much by the expansion of the chest, as in after life. From this peculiarity it unavoidably happens, that whatever impedes the free rising and falling of the abdomen, will not only injure the organs of digestion contained within it, but also impede the due dilation of the lungs, downwards, and thereby disturb the functions of both breathing, and circulation. But the evil does not stop there; for the very compression exercised upon the abdomen, narrows its capacity, and tends to force the contained bowels outwards, during any exertion, wherever a weak part will allow them to escape; and hence to produce the very effect which it is wished to guard against."

E. C. S.

A NEW WORK.

G. W. Bungay has now in press a new work entitled "CRAYON SKETCHES and OFF-HAND TAKINGS." It contains graphic and life-like sketches of the personal appearance, peculiar style of speaking and writing of the following distinguished persons:

Hon. Daniel Webster, Hon. Lewis Cass, Hon. Charles Sumner, Hon. W. H. Seward, Hon. J. P. Hale, Hon. Rufus Choate, Hon. Abbott Lawrence, Hon. Horace Mann, Hon. G. N. Briggs, Hon. Neal Dow, Hon. John Van Buren, Hon. Horace Greeley, Gerrit Smith, Lewis Tappan, Ossian E. Dodge, Elihu Burritt, Wendell Phillips, C. C. Burleigh, R. W. Emerson, Elizur Wright, W. R. Stacy, J. B. Gough, W. A. White, Dea. Grant, Dr. Jewett, T. W. Brown, P. S. White, J. R. Lowell, J. G. Whittier, Rev. E. N. Kirk, Rev. E. Beecher, Rev. E. H. Chapin, Rev. Theodore Parker, Rev. J. D. Burchard, Rev. Dr. Coxe, and upwards of twenty others, embracing several leading members of the Massachusetts Legislature.

The work will contain from 150 to 200 pages, 12mo., and will be afforded at the low price of 25 cents per copy.

Bungay is a graphic and spirited writer, and is not excelled in an off-hand sketch. His work will no doubt have a wide sale.

S. E. Woodworth is agent for this village.

"THE LORD'S PRAYER."—We have been presented with a copy of a beautiful engraving, illustrative, and embracing the words of the Lord's Prayer. It was designed and engraved by Ormsby of New York, and is altogether a splendid work of art. It is the property of George W. Frank of Warsaw, N. Y. and is now being introduced into every section of the country.

The prayer is presented in a great variety of ornamental letters, encircled over the top with ten Angels, each bearing one of the ten commandments. The sides are filled with beautiful figures illustrating the subjects of the Prayer, and near the bottom surrounded by a halo of light is the figure of our Savior. When handsomely framed this engraving is a desirable ornament, and will have a salutary influence upon the mind and heart of the beholder.

We would call the attention of our Milliners and Merchants to the advertisement of C. P. Freeman & Co., on our last page. They claim that for richness and beauty, their stock stands unrivaled, and that they can sell goods cheaper for *cash* than can be obtained elsewhere. And we do not doubt it; for those who advertise most liberally are sure to draw the largest custom; consequently they can afford to sell at smaller profits. We advise those who deal in the articles advertised by Freeman & Co., to examine their stock of goods when they visit New-York this spring and test the truth of their statements.

PARENTS, BEWARE!

Many parents have allowed their young children to participate in the festive gatherings at Union Hall the past winter, thinking that here they were safe from all injurious influences.—They felt that as the proprietor of the Hall was a member of an orthodox church, and a temperance man, their children would at the Hall be removed from the temptations and evils which would surround them at a liquor tavern, and hence have permitted them to join in the gay dances which have so frequently called our people together of late. But alas! it is found that even there, there is no safety. The hydra-headed monster could not leave the joyous throngs who gathered there, to enjoy their amusements unpolluted by its poisonous, deadening presence.—Even here he comes with insidious and destructive tread, and soon turns the scene from one of innocent amusement to one of drunken revelry.—Young boys, whose parents are both in principle and practice firm advocates of temperance, have here been lured to taste of the first poisonous draught, and unless strong parental authority and the most watchful vigilance is exercised, it may be but the first step in the downward path which leads to the drunkard's wretched life and disgraceful death.

If intoxicating drinks are sold or introduced at the Hall it is time the fact was known. If the moral sense of community is to be thus outraged it is quite time that parents open their eyes and look to the safety of their children. Far better our village had been without the Hall, if such scenes are to be enacted there. They are disgraceful and ruinous, and if permitted it will soon be found that instead of a benefit, such a Hall is a curse to our village.

TEMPERANCE AND POLITICS.

The Ithaca Journal contains an account of a County Temperance Meeting held at Ithaca on the first of March last. The county was well represented by large numbers of delegates from the several towns; the right spirit pervaded the meeting, and the right kind of resolutions were passed. If the large numbers there assembled will but prove faithful to their pledge when election day comes next fall, they will do much to rid their county and state from the curse of intemperance. Speeches were made by several distinguished and Honorable gentlemen, all showing the necessity for political action on the temperance question. A "County Temperance Association" was organized, based upon the platform and pledge recommended by the State Temperance Society, which are as follows:

"We do not recommend the organization of a new party.

We urge temperance men to make all ordinary party organizations subordinate to the claims of the temperance reform.

We earnestly recommend to temperance men throughout the State, the adoption and circulation for signatures, as widely as possible, of the following Pledge.

We hereby solemnly pledge ourselves, that we will vote for no candidate for any office, the duties of which are any way concerned with the enactment or execution of laws in reference to the Liquor traffic, who is not unequivocally in favor of prohibiting the traffic in intoxicating Liquors as a beverage, by a law at least as stringent as the anti-liquor law of Maine."

The objects of this Association is the abatement of taxes, pauperism, and crime; and the promotion of sobriety by removing all temptations to intemperance. The means to be employed, in addition to the liberal use of the press and other moral appliances, are the votes of electors in the choice of our law makers and Executive officers. All who are willing to subscribe and faithfully keep the above pledge are considered members of the Association.

Alliances based upon this platform and pledge are being formed in many sections of our State. Oneida County has recently, we learn from The Teetotaler, formed such an association. The city of Buffalo has its "alliance," composed of many of the best and most influential men of the city. Indeed, wherever these associations are formed we notice that members of the Bar, the Bench, and the Pulpit take an active and honorable part in their organization, and hesitate not to become officers and leaders.

This is the kind of action we like to see. The petitions of temperance men for a law prohibiting the liquor traffic will never be regarded by a drunken legislature; and if they ever hope to obtain such a law they must carry the question into politics and see to it that they do not send drunkards to make the laws. We should rejoice in this new movement if we could have faith to believe that the members would act up to their pledge. But the great difficulty will be to make them stick. Many men will talk large and loud at a temperance meeting—join the "Sons," the "Brotherhood" and the "Alliance"—profess great love for the temperance cause, preach up the duty of temperance men, call the rumseller and manufacturer all sorts of hard names, and in various ways manifest their zeal, so far as mere

talk goes; but when election day comes these same devoted friends will stab the cause of temperance to the heart by voting for a rumseller or a drunkard to fill an important office.

We have seen so much of this—have been so pained, mortified, and disgusted with the course taken by unprincipled men who claim to be friends to our cause, that we have little faith in the professions of any save the old and well tried soldiers of the temperance army. Party ties are so strong that temperance men will not sunder them for principle. The enemies of temperance act far more consistent. They will cling together—will sacrifice party and friends to sustain their traffic. If their craft is in danger they will all rally to the rescue; but temperance men prove how hollow their pretensions are by deserting their standard, and surrendering all into the hands of the foe.

It is admitted on all hands that temperance men have the balance of power on their side, if they would but exercise it. They might, if they would, root out intemperance in a very short time; but instead of using this power for the overthrow of the monster evil, they cringe to party favor, bow their necks to the liquor power, and are led about whosoever a brawling, drunken politician sees fit to lead them.

We have no patience with such temperance men, and feel no more respect for them than for rumsellers. The latter act consistently with their profession, while the former are traitors to their's. The temperance question must be carried into politics, and temperance men must use votes as their strongest weapon if they would gain their cause.

LECTURES ON ANATOMY AND PHYSIOLOGY.

Mrs. Jones has given the ladies of our village a rare opportunity to inform themselves on matters highly important to the health and happiness of woman, by the course of lectures which she has delivered the past week at Concert Hall.—She possesses a thorough knowledge of her subject, a pleasing address, and a happy faculty of imparting instruction to her hearers. Added to this she has a complete Anatomical Museum with which to illustrate and make clear her teachings. These lectures cannot fail of greatly benefiting all who hear them, and we bid Mrs. Jones a hearty "God speed" in the good work which she has undertaken. We bespeak for her, wherever she may go, kind regards and a full house.

THE RILEY FAMILY, consisting of a mother and three daughters, have cheered us by their sweet music. The youngest, a child of nine years, is a prodigy on the violin. They combine a large amount of musical talent, and far excel many who have come among us with greater pretensions. Their simplicity, and easy, graceful manners add a charm to the entertainment. Indeed we have never attended a concert with which we were better pleased.

THE WATER CURE JOURNAL for April has not yet come to hand. Please send it along, friend Wells; we cannot afford to lose even one number of so valuable a work.

'WOMEN AND TEMPERANCE.'

We are happy to give place to the following communication from Mrs. Nichols, editor of the Windham Co., Democrat. We, too, fall under Mrs. Swisshelm's censures, as our name has appeared in connexion with the woman's rights question, and also with the temperance convention. In defending herself Mrs. Nichols also puts in a defense for us. The following are Mrs. Swisshelm's remarks, to which the letter refers.

"We do not believe that women's temperance conventions will aid in procuring the desired legislative action, because such conventions are likely to be held by that class of women identified with 'woman's rights,' and their action likely to be strongly tinged with their peculiar sentiments. These sentiments are for the present so very unpopular that they cannot fail to injure any cause to which they are linked.—We should greatly fear that the men who are laboring to pass that act through the legislature will find these conventions a mill-stone about their necks as they are cast into the waves of difficulty and opposition. If such conventions are held they should be conducted by those whose names have never appeared in connection with the other question; and no woman who has ever been the subject of newspaper animadversion should suffer her name to appear in the proceedings. We should therefore object to the receiving or reading of letters from such persons as Mary C. Vaughan, E. C. Stanton, Jane G. Swisshelm, and other monsters of the 'vast deep.' A convention with any of this class of folks for prominent actors must assuredly embarrass any effort for immediate legislative action.

BRATTLEBORO, VT. March 29, 1852.

MY DEAR MRS. BLOOMER: Will you allow me to occupy a corner of your Lily touching a matter of interest in your particular location?

Mrs. Swisshelm, I regret to see by the last Visitor, volunteers a public assault upon the Women's Temperance movements in your State. I say volunteers a public assault, because I do not regard the asking of her private opinion, for the consideration and aid of the organization, by a member of the Committee, as calling for, or justifying her in serving up her opinion of its past action, or future course, in the public columns of a newspaper. My own feeling in such cases has been, that propriety requires a private communication on which the committee could sit in judgment and use it or reject, as they pleased. I shall speak plainly in this matter, because though not inclined to class myself with "monsters of the vast deep," I was one of those who communicated, by request, with the Albany Convention, and "whose name has appeared in connection with the woman's rights question."

It may be perfectly proper for Mrs. S. to give the public a reason for her name's not appearing in the proceedings of Women's Temperance Conventions. If "no woman who has ever been the subject of newspaper animadversions, should suffer her name to appear in the proceedings," she has doubtless done well to withhold her communication from the Committee. But it seems to me, that modesty requires from her to keep within the bounds she would impose upon others. If she objects to the Convention's receiving letters from "Jane G. Swisshelm and other monsters of the vast deep," surely Jane G. and the monsters should not send any letters, or send them as private communications, and not through the columns of a newspaper. Unless, indeed, magnifying her office, as adviser and director of details in general, will make said Jane G.'s connection with the Temperance movement less injurious, I cannot see the consistency of her course. For if, as she says, these Conventions should be conducted by women whose names have never appeared in connection with the woman's rights

question, I see no propriety in her attempting the public conduct of the conductors.

I differ with Mrs. S., entirely, in her position, that being identified with a reform, obnoxious to prejudice, should deter any person from enlisting in other benevolent objects. I believe her position to be utterly untenable as well as unwise. If engaging in one reform renders me personally obnoxious to its opponents, may not hearty and efficient co-operation with them in their benevolent objects, win their personal respect, and indeed that candid consideration which overcomes prejudice and disarms opposition? I think so; and as I would bring every philanthropist and patriot to give a careful hearing to the question of woman's rights, I would prove to them that the women identified with that question, are identified with every measure involving human emancipation from wrong-doing and wrong-suffering.

With this brief criticism and defence I remain
Yours for God and Humanity,
C. I. H. NICHOLS.

THE ROCHESTER MEETING.

Our readers will see by a notice in another column that the Central Committee have called a meeting at Rochester on the 20th inst. This is a good movement, and we feel to second the committee in their efforts to arouse the women of our State to a full sense of their duty in regard to a traffic which is so destructive of their fondest hopes, and to convince them of the importance of more decided and energetic action on their part, if they would save themselves and their children from the influence of the destroyer. The traffic in intoxicating drinks which has so long been sustained in community, has caused untold suffering, wretchedness, and crime; subjected woman to all manner of abuse, and sunk her to the lowest depths of degradation and woe. To none then does it more properly belong than to woman to wage a war of extermination against the cruel foe, and it is her imperative duty to labor in this cause with her might if she would save her children from the tyrant's grasp.

Her duty extends beyond the nursery. While there her children are safe; but when they go out into the world they are surrounded with temptations, and as the mother's watchful eye cannot follow them there, her influence is overborne by the stronger influence of evil companions, and ere she is aware her son has taken the fatal plunge. Then how important that every mother feel and insist upon her right to exercise a controlling influence beyond the precincts of home, and say what surroundings her boy shall have when he goes out from her presence. We pray that woman may be speedily brought to know her duty and her right in this matter, and we feel assured that when thus aroused she will act to some purpose.

We hope there will be a large gathering of women at Rochester on the 20th inst. We design being there, and shall expect to meet many of our readers in that vicinity, face to face, and to join hands with them in carrying forward the good work which is so dear to our hearts.

We are happy to see the names of Ex-Mayor Richardson, Rev. Wm. H. Goodwin, Father Chipman, of the Temperance Journal, James Vick, editor of the Genesee Farmer, and other prominent men attached to the call; and we hope they will all be present and take part in the meeting.

AMERICAN HYDROPATHIC INSTITUTE.

91 CLINTON PLACE, New York,
March 1, 1852.

MRS. AMELIA BLOOMER:

Dear Madam:—I cheerfully accept your kind invitation to give upon the petals of your Lily, some account of the work which Mrs. Nichols and myself are doing. As I have no desire to exaggerate its importance, I prefer to give you a simple record of the facts, and leave you and your readers to draw your own inferences.

Mrs. Gove Nichols, as you may know, was one of the first, perhaps the first woman in this country who ever studied Anatomy, Physiology, and Medicine, as sciences. I believe she was the first public teacher of her own sex, and her "Lectures to women on Anatomy and Physiology," published first by subscription some ten years ago, and since stereotyped, with an appendix on Water Cure, by the Harpers, form a standard work, the best yet written as I believe upon those subjects. After giving Lectures in the principal cities of the Northern States, she established herself in New York as a Water Cure Physician; and she stands, in my belief, without regard to sex, at the head of her profession. Knowing her intimately, and claiming to be a judge, I claim also the right to say that I do not know of her superior as a teacher or a physician.

Having studied medicine according to the forms of law, and graduated an M. D. in an Allopathic College, I entered upon the practice of the Water Cure. The popular acceptance of this system, evinced by the list of thirty thousand subscribers to the *Water Cure Journal*, made a demand for Hydropathic Physicians, which there was no means of supplying. In September, 1851, we opened a Medical School, called the American Hydropathic Institute. Its first term was attended by twenty-five students, twelve of whom were ladies. The course of instruction consisted of more than two hundred lectures, including every branch of Medical science, with some collateral branches, with studies, examinations, &c. At the end of the term, twenty persons—nine ladies and eleven gentlemen—were found worthy of the Diploma of the Institute. Some of these were already graduates of Colleges, and members of learned professions. Most of them are now in successful practice, and some are giving lectures on the Laws of Life with great acceptance. Our second term, with nearly as large a class, a majority of whom are ladies, is now now in progress.

The women of these classes study with the men; they form the same family circle, and there is no separation in the lectures. Both sexes sit together and study every part of Anatomy and Physiology; and I am sure there has never come into their minds the first thought of impropriety. They are earnest, pure minded men and women, whose only desire is to learn and to be useful. "To the pure all things are pure."

Having been thus far successful in our practice and in teaching others, we have prepared to change the scene, and enlarge the extent of our operations. On the first of May we take possession of PROSPECT HILL, a beautiful place at Port Chester, one hour's distance from the city, on the New Haven Rail Road. We have selected this spot for its salubrity, ease of access, water, and surpassing scenery. Here we shall receive patients for treatment, with every facility for their entire renovation. Here, on the first Monday in November next, we shall open the third term of our Medical Institute, where women can have the same opportunity as men to study medicine.

But this is not all. We have decided to add a new department, which may interest you more than these. The want of physical education for women is beginning to be felt and expressed. The enquiries and appeals made to us, have induced us to receive a class of young ladies on the first Monday in June, for a term of three months,

who in addition to the usual branches of education and polite accomplishment, will receive such water cure treatment as they require, a thorough course of Gymnastic exercises, riding and swimming; with such lectures on Anatomy and Physiology as will give them a correct knowledge of the laws of health, and fit them to become good teachers, wives and mothers, and happy human beings. Should there be among your readers, any parents who wish such instruction for their daughters, I shall be happy to furnish them with the particulars of this enterprise. Such an opportunity has never before been offered, and I believe the time has come when such an institution is needed,—not only one, but a hundred such; and those who come to us, we will do our best to fit for the charge of similar institutions every where. It seems to me such a reform in female education, is at the basis of all reform.

With many thanks for your kindness, and many wishes for your success in the emancipation and elevation of woman, I am

Very sincerely yours,

T. L. NICHOLS.

WOMEN'S TEMPERANCE MEETING.

The women of the State of New York who desire to aid in advancing the cause of Temperance, and are willing to labor earnestly and truthfully for its success, are respectfully invited to meet at Corinthian Hall in the city of Rochester on the 20th of April inst., for the purpose of devising, maturing, and recommending such a course of associated action and united effort, as shall best subserve for the maintenance and protection of their interests and happiness, and that of society at large—too long invaded and destroyed by legalized Intemperance. Feeling that woman has hitherto been greatly responsible for the continuance of this Vice by encouraging social drinking, and by not sufficiently exerting her power and influence for its overthrow, and realizing that upon her rest the heaviest burthens, and the greatest sufferings which follow in its train, the Committee are convinced that they will be sustained by all good men and women in urging upon the sex such noble and energetic action as shall tend to the downfall of the traffic in intoxicating drinks.

Arrangements have been made to render the occasion one of interest to all friends of the cause. Addresses and communications from both ladies and gentlemen of known ability will be presented, and a general and comprehensive plan of operation proposed, whereby woman may aid in the promotion of a cause which appeals to her sympathy through the avenue of each relation which binds her to the race.

It is earnestly hoped that this meeting will be numerously attended.

Papers friendly to the cause and movement are requested to copy the above.

SUSAN B. ANTHONY, } Central
H. ATTILIA ALBRO, } Committee.
MARY C. VAUGHAN. }

The following citizens of Rochester concur in the above call.

SAMUEL RICHARDSON,
REV. WM. H. GOODWIN,
SAMUEL CHIPMAN,
GEO. A. AVERY,
JAMES P. FOGG,
J. O. BLOSS,
WM. R. HALLOWELL,
JAMES VICK, JR.,
E. C. WILLIAMS,
DANIEL ANTHONY.

BACK NUMBERS.—Persons sending for The Lily will please say what number they would like to commence with. We can furnish the back numbers of the present volume, commencing with January, if desired. The January number contains a cut of the "new costume."

Written for The Lily.
"OUR HOME."

To me, even now, as I sit beside the hearth-stone of riper years, with the bright glow of life's noon-day sun upon my brow, the happy thoughts and memories of my childhood's Home come over my mind like a kind and beautiful vision. And such a Home! Its every recollection, as they come thronging my memory, fills my mind with every varying interest. It was not rich or gaudy enough to excite the envy of the world, nor was it humble enough to lose any of its loveliness or charms, nor yet could cupidity enter there to steal away those gentle restraining influences, and thereby weaken the silken chords that bound together so many hearts into a union so perfect.

Every memory awakened has its own story to tell of that cherished Home; now, alas! hid away perhaps forever from my view, while the dark blue waves of old Erie roll and toss and murmur their sullen music between myself and it. Its orchards, its gardens, its wide-spread fields, its store-barns, its flocks and herds, each fill their own pages on the tablets of memory; but the Home itself, its porch, its fireside, its altar, and the companions and friends which have long gathered there, are sacred to my heart. There, retired from the bustling cares of city and village life, I passed the morning of my existence, with noble-hearted brothers and gentle and affectionate sisters. There all our joys were one—our sorrows one; and oh! what untold pleasures mingled with the united Home-offerings at the hearth-side altar. There from infancy to youth have I watched the progress of Time, as with an unsparing hand it mingled more and more the silvery threads of age with the jetty locks of revered parents, and saw the seams and wrinkles of care and toil deepen their furrows on those noble brows, while treasuring up the many lessons of wisdom that fell from their kind lips.

Yet the morning of life is with the past; the noon is bright and beautiful, but the evening will soon come, and may its shades gather gently and quietly at the threshold of Home. We love its sacred retreat. There is no other spot on earth so purely the abode of confiding truth, unasked; none other around which so many endearing ties cluster. Its threads of love are interwoven with all our being, and its hallowed influences gush forth with the overwelling fountains of our existence. From none other does our feet so reluctantly tread as from this consecrated spot, and when wearied with the toils, the ever-perplexing anxieties and cares which connect themselves with life, how gladly do we turn our foot-steps thitherward.

To make Home attractive and happy should be the highest ambition of this life. There centre all that makes life desirable,—there gather the companions of our hearts choice of all the world; there are the happy faces, the bright eyes, the familiar tones, that speak to our inmost soul. And when the more than sacred ties which bind together husband and wife are severed, when the purity of Home is invaded, and confidence destroyed, life is robbed of all its pure-toned sweetness, and longer we could not even wish to exist.

HOME! dearest, holiest altar
That God has reared on earth,
To thee our wearied spirits turn
From sorrows and from mirth.
Here flourish Paradisa! balms,
Which yield us smiles for tears;
From this loved home
Ne'er may we roam
Through all our coming years.

Sweet HOME! How doubly precious;
More music in one word
The rippling brooklets never sang,
Nor ears of mortal heard;
More holy than Cathedral aisle
With altar guarded well,

Thou hearth-stone side
Where loves reside
Where hearts in union dwell.

Here angels love to linger,
Their downy wings to rest
While on their good-will missions
From regions of the blest,
And lovingly they whisper
Thrice glorious news to bear,
"That joys on earth
Of Heavenly birth
Like Eden's blooming there."

Here trusting sisters mingle,
They know no artful wiles,
No harsh unhappy thoughts or words
Be-cloud their sunny smile,
Here brothers dwell in union,
Their Father's name to bless,
The poisonous draught
They never quaff
To make their pleasures less.

And mothers, sisters, daughters,
Have you a Home like this?
And will the Spoiler never come
To rob you of your bliss?
Beware! the Tempter beck'neth
That "strong arm" to his shame,
Where the Bacchant sound
Is echoed round
And the breath's a breath of flame.

Lansing, Mich. 1852.

BLANCHE.

A CAUTION TO BOYS.—To continue the war against the tobacco-using propensity observed to be very strong of late among boys, we offer an additional fact. A few weeks ago, a youth of sixteen arrived in this city to prosecute his studies with a view to professional life. He came from a distant State, and was to remain here for some years. A week or two after his arrival, he was seized with a paralysis in both legs, which advanced upwards till nearly the lower half of his body was benumbed and apparently lifeless. The most distinguished physicians in New York attended the case, but no relief being afforded, the unfortunate young man has been taken on his way home, and there is but little hope of his recovery. The cause of his disease is stated by the physician to be tobacco-chewing—a habit which he early acquired, and persisted in to the time of his attack. [Home Journal.]

The Mayor of Portland, Me., has made a report upon the operations of the new liquor law in that city. He says that the streets of Portland are perfectly quiet, and that an open rum-shop is not known in the city. The House of Correction is *entirely empty*, and the number receiving assistance at the Alms House and out, materially reduced. The Mayor is sanguine of the ultimate and complete triumph of the law.

TEMPERANCE IN INDIANA.—A bill is before the Indiana Legislature providing for the enactment of a law similar to the Maine liquor law. It also provides that the wife, and all others injured by the sale of intoxicating liquors, may maintain an action against the vender who furnishes the liquors.

One hundred Clergymen in this city have signed a petition to the Legislature, praying for the enactment of a prohibitory liquor law. [Pitts. Gazette.]

The Massachusetts Senate has appointed a special committee to consider and report upon the petitions lying before it, asking the right of suffrage for women. The chairman is Samuel E. Sewell, Esq.

The prohibitory Liquor Law has passed the Massachusetts Senate. It is to be submitted to the people.

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Ribbons rich for Bonnets, Caps, Sashes, Belts. Bonnet Silks, Satins, Crapes, Lisses, & Tarletons. Embroideries, Collars, Chemisettes, Capes, Habits, Sleeves, Cuff, Edgings, Insertings. Embroidered Revere, Lace, Hemstitch Cambric Handkerchiefs.

Blonds, Illusions, Embroidered Laces for Caps. Embroidered Laces for Shawls, Mantillas, and Veils.

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Kid, Lisle Thread, Sewing Silk, Gloves, Mitts. French and American Artificial Flowers. French Lace, English, American and Italian. Straw Bonnets and Trimmings.

JANUARY, 1852.

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American Phrenological Journal.

A new Volume of the American Phrenological Journal commenced January 1st, 1852. Now is the time to subscribe. Devoted to Phrenology, Physiology, Magnetism, Physiognomy, Mechanism, Education, Agriculture, the Natural Sciences, and General Intelligence, profusely illustrated: it cannot fail to interest every class of readers. Every family, and especially all young men and women, should have a copy. It is printed on the first of every month, at *One Dollar* a year. All Letters should be post-paid, and directed to

FOWLERS & WELLS,

Feb. 1852.

131 Nassau-st., N. Y.

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January 1, 1852. 131 Nassau-st., N. Y.

THE LILY:

A monthly Journal devoted to the Emancipation of Woman from Intemperance, Injustice, Prejudice and Bigotry, is issued monthly, at Seneca Falls, N. Y., by

AMELIA BLOOMER, EDITOR and PUBLISHER, to whom all subscriptions and communications must be addressed.

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